## *Die Jovis, 13. Martii, 1644.*

IT is this Day Ordered by the Lords and Commons in Parliament assembled, That this *Directory*, and Ordinance concerning it, be forthwith Printed and Published, wherein Mr. *Henry Robrough*, and Mr. *Adoniram Byfield*, the Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done. And for preventing of all abuses therein, It is further Ordered, That no person or persons whatsoever, shall presume to Print or Reprint the same, in any Volumn, but onely such as shall be appointed and Authorised thereunto by the said Scribes. And that no person or persons shall presume to Sell, Barter, or any way to spread or convey any Book, or Copies of the said *Directory*, Printed without the appointment aboveſaid, upon pain and forfeiture of the whole Impression, if any such be so Printed; and of all such Books, or Copies thereof as shall be offered to sale, Bartering, or be any other wayes spread abroad. And all and every person offending in any of the Premises, to be lyable to such further punishment, as the contempt of an Ordinance of Parliament shall deserve.

*Joh: Brown, Cleric. Parliamentorum.* *Ad. H: Elsynge, Cler. Parl. D. Com.*

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Geo: A Dawson

# DIRECTORY

FOR

The Publique VVorſhip of *GOD*,

Throughout the Three

# KINGDOMS

OF

*England, Scotland,* and *Ireland.*

Together with an Ordinance of Parliament for the taking away of the Book of

COMMON-PRAYER:

AND

For eſtabliſhing and obſerving of this preſent DIRECTORY throughout the Kingdom of *England*, and Dominion of *Wales*.

*Die Jovis, 13. Martii, 1644.*

ORdered by the Lords and Commons aſſembled in Parliament, That this *Ordinance* and *Directory* bee forthwith Printed and Publiſhed:

*Joh: Brown, Cleric. Parliamentorum.*

*H: Elſynge, Cler: Parl. D. Com.*

LONDON:
Printed for the Company of STATIONERS.
1645.

# DIRECTORY

FOR

The Publique Worship of GOD,

IN

# KINGDOMS

OF

*England, Scotland, and Ireland.*

Together with an Ordinance of Parliament for the taking away of the Book of

# COMMON-PRAYER:

AND

For establishing and observing of this present DIRECTORY throughout the Kingdom of England, and Dominion of Wales.

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*Die Martis, 14. Martii, 1644.*

Ordered by the Lords and Commons assembled in Parliament, That this *Ordinance* and *Directory* bee forthwith Printed and Published.

*Jo. Brown, Clerk.*
*Parliamentarium.*

*H. Elsinge Clerk.*
*Parl. D. Com.*

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LONDON:

Printed for the Company of STATIONERS.

1645.

*Die Veneris, 3. Januarii, 1644.*

An Ordinance of Parliament for the taking away of the Book of Common-Prayer, and for the Establishing and putting in execution of the *Directory* for the publique Worship of God.

THe Lords and Commons assembled in Parliament, taking into serious consideration the manifold Inconveniences that have arisen by the Book of Common-Prayer in this Kingdom, and resolving according to their Covenant, to reform Religion according to the Word of God, and the Example of the best Reformed Churches, have consulted with the Reverend, Pious and Learned Divines, called together to that purpose; And do judge it necessary that the said Book of Common-Prayer be abolished, & the Directory for the publique Worship of God, herein after mentioned, be established and observed in all the Churches within this Kingdom: Be it therefore Ordained by the Lords and Commons Assembled in Parliament, That the Statute of the second and third years of King Edward the sixth, Intituled, The Penalty for not using Uniformity of Service, and Administration of Sacraments, &c. And the Sta-

tute of the fifth and sixt years of the same King, Intituled, Uniformity of Prayer, and Administration of Sacraments, shall be used in the Church: And so much of the Statute of the first year of Queen Elizabeth, Intituled, There shall be Uniformity of Prayer and Administration of Sacraments, as concerns the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year of the same Queen, Intituled, By whose Order the Bible, and Book of Common-Prayer shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer: And so much of the Statute of the eighth year of the same Queen, Intituled, All Acts made by any person since Primo Eliz. for the Consecrating, Investing &c. of any Archbishop, or Bishop, shall be good, as concerns the said Book: Be, and stand from henceforth Repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever. And that the said book of Common-Prayer shall not remain, or be from henceforth used in any Church, Chappel, or place of Publique Worship, within the Kingdom of England, or Dominion of Wales; And that the Directory for Publique worship herein set

forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in all Exercises of the Publique Worship of God, in every Congregation, Church, Chappel, and place of Publique Worship within this Kingdom of England, and Dominion of Wales; Which Directory for the Publique Worship of God, with the Preface thereof followeth. And it is further Ordained by the Authority aforesaid, That there shall be provided at the charge of every Parish, or Chappelry in this Realm of England, and Dominion of Wales, a fair Register Book of Velim, to be kept by the Minister and other Officers of the Church: And that the Names of all Children Baptized, and of their Parents, and of the time of their Birth and Baptizing, shall be written and set down by the Minister therein; And also the Names of all persons Married there, and the time of their Marriage; And also the Names of all persons Buried in that Parish, and the time of their Death and Buriall: And that the said Book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Buriall of any person therein Registred, and to take a Copy, or procure a Certificate

# A DIRECTORY FOR The Publique Worship OF GOD In the three KINGDOMS.

# THE PREFACE.

IN the beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for Redresse of many things, which they, then, by the VVord discovered to be Vain, Erroneous, Superstitious, and Idolatrous, in the Publique VVorship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; Because the Masse, and

the reſt of the Latine-Service being removed, the Publique VVorſhip was celebrated in our own Tongue; many of the common people alſo received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is ſealed.

Howbeit, long and ſad Experience hath made it manifeſt, That the Leiturgie uſed in the Church of *England*, (notwithſtanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not only to many of the Godly at home; but alſo to the Reformed Churches abroad. For, not to ſpeak of urging the Reading of all the Prayers, which very greatly increaſed the burden of it; the many unprofitable and burdenſome Ceremonies, contained in it, have occaſioned much miſchief, as well by diſquieting the Conſciences of many godly Miniſters and people who could not

yield

yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or Subſcribing to thoſe Ceremonies. Sundry good Chriſtians have been by means thereof, kept from the Lords Table, and divers able and faithfull Miniſters debarred from the exerciſe of their Miniſtery (to the endangering of many Thouſand Souls, in a time of ſuch ſcarcity of faithfull Paſtors) and ſpoiled of their livelyhood, to the undoing of them and their Families. Prelates and their Faction have laboured to raiſe the Eſtimation of it to ſuch an height, as if there were no other VVorſhip, or way of VVorſhip of God amongſt us, but onely the Service-Book; to the great hinderance of the Preaching of the VVord, and (in ſome places, eſpecially of late) to the juſtling of it out, as unneceſſary; or (at beſt) as far inferior to the Reading of Common-Prayer, which

was made no better then an Idol by many Ignorant and Superſtitious people, vvho pleaſing themſelves in their preſence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themſelves in their ignorance and careleſneſſe of ſaving knowledge and true piety.

In the mean time Papiſts boaſted, that the Book was a compliance with them in a great part of their Service, and ſo were not a little confirmed in their Superſtition and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themſelves: In which expectation they were of late very much encouraged, when, upon the pretended warrantableneſſe of impoſing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreſeen, but ſince hath come to paſſe) that the Leiturgie hath been a great means, as on the

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one hand to make and increaſe an idle and unedifying Miniſtery, which contented it ſelf with ſet Forms made to their hands by others, without putting forth themſelves to exerciſe the gift of Prayer, with which our Lord *Jeſus Chriſt* pleaſeth to furniſh all his Servants whom he calls to that office: So on the other ſide it hath been (and ever would be, if continued) a matter of endleſſe ſtrife and contention in the Church, and a ſnare both to many godly and faithfull Miniſters, who have been perſecuted and ſilenced upon that occaſion, and to others of hopefull parts, many of which have been, and more ſtill would be, diverted from all thoughts of the Miniſtery to other ſtudies; eſpecially in theſe latter times, wherein God vouchſafeth to his people more and better means for the diſcovery of Error and Superſtition, and for attaining of knowledge in the myſteries of godlineſs, and gifts in Preaching and Prayer.

Upon theſe, and many the like weighty conſiderations, in reference to the whole Book in generall, and becauſe of divers particulars contained in it; not from any love to Novelty, or intention to diſparage our firſt Reformers (of whom we are perſwaded that were they now alive, they would joyn with us in this work, and whom we acknowledge as Excellent Inſtruments raiſed by God to begin the purging and building of His Houſe, and deſire they may be had of us and poſterity in everlaſting Remembrance, with thankfulneſſe and honour;) but that we may in ſome meaſure anſwer the gracious providence of God, which at this time calleth upon us for further Reformation, and may ſatisfie our own Conſciences, and anſwer the expectation of other Reformed Churches, and the deſires of many of the godly among our ſelves, and withall give ſome publique Teſtimony of our endeavors

for Uniformity in Divine VVorſhip, which we have promiſed in our Solemn League and Covenant: VVe have, after earneſt and frequent calling upon the Name of God, and after much Conſultation, not with fleſh and blood, but with his holy VVord, reſolved to lay aſide the former Leiturgie, with the many Rites and Ceremonies formerly uſed in the VVorſhip of God: And have agreed upon this following Directory for all the parts of Publique VVorſhip, at ordinary and extraordinary times.

VVherein our care hath been to hold forth ſuch things as are of Divine Inſtitution in every Ordinance; and other things we have endeavoured to ſet forth according to the Rules of Chriſtian Prudence, agreeable to the generall Rules of the VVord of God. Our meaning therein being onely that the generall heads, the ſenſe and ſcope of the Prayers and other parts of Publique VVorſhip

ſhip being known to all, there may be a conſent of all the Churches, in thoſe things that contain the ſubſtance of the Service and Worſhip of God; And the Miniſters may be hereby directed in their Adminiſtrations to keep like ſoundneſſe in Doctrine and Prayer; and may, if need be, have ſome help and furniture: And yet ſo, as they become not hereby ſlothfull and negligent in ſtirring up the gifts of Chriſt in them: But, that each one, by meditation, by taking heed to himſelf and the Flock of God committed to him, and by wiſe obſerving the wayes of Divine Providence, may be carefull to furniſh his heart and tongue with further, or other materialls of Prayer and Exhortation, as ſhall be needfull upon all occaſions.

A Directory

A

# DIRECTORY

FOR

## Publique Prayer, Reading the Holy Scriptures, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, Ordinary and Extraordinary.

### *Of the Assembling of the Congregation, and their Behaviour in the Publique Worship of God.*

WHen the Congregation is to meete for Publique Worship, the people (having before prepared their hearts thereunto) ought all to come, and joyne therein: not absenting themselves fro m the Publique

Ordinances, through negligence, or upon pretence of Private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without Adoration, or bowing themselves towards one place or other.

The Congregation being assembled; the Minister, after solemn calling on them to the worshipping of the great Name of God, is to begin with Prayer;

*In all Reverence and Humility acknowledging the incomprehensible greatnesse and Majesty of the Lord, (in whose presence they do then in a speciall manner appear) and their own vilenesse and unworthinesse to approach so near him; with their utter inability of themselves, to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing*

*ſing on that particular portion of his Word then to be read: and all, in the Name and Mediation of the Lord Jeſus Chriſt.*

The Publique VVorſhip being begun, the people are wholly to attend upon it; forbearing to Reade any thing, except what the Miniſter is then reading or citing; and abſtaining much more from all private whiſperings, conferences, ſalutations, or doing reverence to any perſons preſent, or comming in; as alſo from all gazing, ſleeping, and other undecent behaviour, which may diſturb the Miniſter or people, or hinder themſelves or others in the ſervice of God.

If any through neceſsity be hindred from being preſent at the beginning, they ought not, when they come into the Congregation, to betake themſelves to their private Devotions, but reverently to compoſe themſelves to joyn with the Aſſembly, in that Ordinance of God which is then in hand.

## Of Publique Reading of the holy Scriptures.

READing of the Word in the Congregation, being part of the Publique Worſhip of God, (wherein we acknowledge our dependence upon him, and ſubjection to him) and one Means ſanctified by him for the edifying of his People, is to be performed by the Paſtors and Teachers.

Howbeit, ſuch as intend the Miniſtery, may occaſionally both reade the Word, and exerciſe their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonicall Books of the Old and New Teſtament, (but none of thoſe which are commonly called Apocrypha) ſhall be publiquely read in the vulgar Tongue, out of the beſt allowed Tranſlation, diſtinctly, that all may hear and underſtand.

How large a portion ſhall be read at once, is left to the wiſdome of the Miniſter: But it is convenient that ordinarily one Chapter of each Teſtament be read at every meeting; and ſometimes more, where the Chap-

Chapters be ſhort, or the coherence of matter requireth it.

It is requiſite that all the Canonicall books be read over in order, that the people may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the Reading in either Teſtament endeth on one Lords day, it is to begin the next.

Wee commend alſo the more frequent reading of ſuch Scriptures, as hee that readeth ſhall think beſt for edification of his Hearers; as the Book of Pſalms, and ſuch like.

When the Miniſter, who readeth, ſhall judge it neceſſary to expound any part of what is read, let it not be done untill the whole Chapter, or Pſalm be ended: And regard is alwayes to be had unto the time, that neither Preaching or other Ordinance be ſtraitned, or rendred tedious. Which Rule is to be obſerved in all other publique performances.

Beſide Publique Reading of the Holy Scriptures, every perſon that can reade, is to be exhorted to reade the Scriptures privately

ly (and all others that cannot reade, if not disabled by age, or otherwise, are likewise to be exhorted to learn to reade) and to have a Bible.

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## *Of Publike Prayer before the Sermon.*

AFter Reading of the Word (and singing of the Psalm) the Minister who is to Preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of Sin, with shame and holy confusion of face; and to Call upon the Lord to this effect;

*To acknowledge our great sinfulnesse; First, by reason of Originall sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other*

other ſins, hath depraved and poyſoned all the faculties and powers of Soul and Body, doth defile our beſt actions, and (were it not reſtrained, or our hearts renewed by Grace) would break forth into innumerable tranſgreſsions, and greateſt rebellions againſt the Lord, that ever were committed by the vileſt of the ſons of Men. And, next, by reaſon of Actuall ſins, our own ſins, the ſins of Magiſtrates, of Miniſters, and of the whole Nation, unto which wee are many wayes acceſſory. Which ſins of ours receive many fearfull aggravations, wee having broken all the Commandements of the holy, juſt, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not onely out of Ignorance, and Infirmity, but alſo many preſumptuouſly againſt the light of our

Minds,

*Mindes, checks of our Consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance and long-suffering, but standing out against many invitations and offers of grace in the Gospel, not endeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.*

*To bewail our blindnesse of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others,*

as

as wee ought: And to mourn over such other sins as the Congregation is particularly guilty of; notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, promises, vows, solemn Covenant, and other speciall obligations to the contrary.

To acknowledge and confesse, that, as wee are convinced of our guilt, so, out of a deep sense thereof, wee judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law and heaviest Judgements inflicted upon the most rebellious Sinners; and that hee might most justly take the Kingdome and Gospel from us, plague us with all sorts of spirituall and temporall judgements in this life, and after cast us in-

to utter Darkneſſe, in the Lake that burneth with fire and brimſtone, where is weeping and gnaſhing of teeth for evermore.

Notwithſtanding all which, To draw neare to the Throne of Grace, encouraging our ſelves with hope of a gracious Anſwer of our Prayers, in the riches and all-ſufficiency of that onely one oblation, the ſatisfaction and interceſſion of the Lord Jeſus Chriſt at the right hand of his Father, and our Father, and in confidence of the exceeding great and precious promiſes of mercy and grace in the new Covenant, through the ſame Mediatour thereof, to deprecate the heavy wrath and curſe of God, which wee are not able to avoid, or beare; and humbly, and earneſtly to ſupplicate for mercy in the free and full remiſſion of all our ſins, and that onely for the bit-

ter

ter ſufferings and precious merits of that our onely Saviour Jeſus Chriſt.

That the Lord would vouchſafe to ſhed abroad his love in our hearts by the Holy Ghoſt; ſeale unto us by the ſame Spirit of Adoption, the full aſſurance of our Pardon and Reconciliation; comfort all that mourn in Zion, ſpeak peace to the wounded and troubled ſpirit; and binde up the broken hearted: And as for ſecure and preſumptuous ſinners, that he would open their eyes, convince their Conſciences, and turn them from darkneſſe unto light, and from the power of Satan unto God, that they alſo may receive forgiveneſſe of ſin, and an inheritance among them that are ſanctified by faith in Chriſt Jeſus.

With remiſſion of ſins through the blood of Chriſt, To pray for ſanctification by his Spirit; the Mortification of

*sinne dwelling in, and many times tyrannizing over us, the quickening of our dead spirits with the life of God in Christ, grace to fit and inable us for all duties of conversation and callings towards God and Men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in Faith, and obedience unto the end.*

*To pray for the Propagation of the Gospel and Kingdome of Christ to all Nations, for the conversion of the Jewes, the fulnesse of the Gentiles, the fall of Antichrist, and the hastening of the second comming of our Lord; For the deliverance of the distressed Churches abroad, from the tyranny of the Antichristian faction, and from the cruell oppressions and blasphemies of the Turke: For the blessing of God upon all the Reformed Churches, especially*

*cially upon the Churches and Kingdomes of* England, Scotland, *and* Ireland, *now more ſtrictly and religiouſly united in the ſolemne Nationall League and Covenant; and for our Plantations in the remote parts of the World: more particularly for that Church and Kingdome whereof we are Members, that therein God would eſtabliſh Peace and Truth, the purity of all his Ordinances, and the power of Godlineſſe; prevent and remove hereſie, ſchiſme, prophaneneſſe, ſuperſtition, ſecurity, and unfruitfulneſſe under the meanes of Grace, beale all our rents and diviſions, and preſerve us from breach of our ſolemne Covenant.*

*To pray for all in Authority, eſpecially for the Kings Majeſty, that God would make him rich in bleſſings, both in his Perſon and Government;*

eſtabliſh his Throne in Religion and Righteouſneſſe, ſave him from evil Counſell, and make him a bleſſed and glorious Inſtrument for the conſervation and propagation of the Goſpel, for the encouragement and protection of them that doe well, the terrour of all that doe evil, and the great good of the whole Church, and of all his Kingdomes; for the converſion of the Queen, the religious education of the Prince, and the reſt of the Royall ſeed; For the comforting of the afflicted Queen of Bohemia, ſiſter to our Soveraign, and for the reſtitution and eſtabliſhment of the illuſtrious Prince Charles, Elector Palatine of the Rhene, to all his Dominions and Dignities. For a bleſſing upon the High Court of Parliament, (when ſitting in any of theſe Kingdomes reſpectively) the Nobility, the ſubordinate Judges and

Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithfull, and powerfull in their Ministery, and follow all their labours with abundance of successe and blessing; and give unto all his people Pastors according to his owne heart; For the Universities, and all Schooles and Religious seminaries of Church and Common-wealth, that they may flourish more and more in Learning and piety; For the particular City or Congregation, that God would powre out a blessing upon the Ministery of the Word, Sacraments and Discipline, upon the Civill Government, and all the severall Families and persons therein; For mercy to the afflicted under any inward or outward

ward distresse; For seasonable weather and fruitfull seasons as the time may require; For averting the Judgements, that wee either feele or feare, or are liable unto, as famine, pestilence, the sword, and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons, through the merits and mediation of our great High Priest the Lord Jesus, To professe that it is the desire of our soules to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our selves, and to all other Congregations of his people, according to the riches and excellency of the Gospel this day celebrated and enjoyed. And

*And, becauſe wee have been unprofitable hearers in times paſt, and now cannot of our ſelves receive, as we ſhould, the deep things of God, the myſteries of Jeſus Chriſt, which require a ſpirituall diſcerning, To pray that the Lord who teacheth to profit, would graciouſly pleaſe to poure out the Spirit of Grace, together with the outward means thereof, cauſing us to attain ſuch a meaſure of the excellency of the knowledge of Chriſt Jeſus our Lord, and in him, of the things which belong to our peace, that wee may account all things but as droſſe in compariſon of him: And that wee, taſting the firſt fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be alſo, and enjoy the fulneſſe of thoſe joyes and pleaſures which are at his*

right hand for ever more.

More particularly, that God would in ſpeciall manner furniſh his Servant (now called to diſpenſe the bread of life unto his houſhold) with wiſdome, fidelity, zeale, and utterance, that hee may divide the Word of God aright, to every one his portion, in evidence and demonſtration of the Spirit and power; and that the Lord would circumciſe the eares and hearts of the Hearers, to heare, love, and receive with meekneſſe the ingrafted Word, which is able to ſave their ſoules, make them as good ground to receive in the good ſeed of the Word, and ſtrengthen them againſt the temptations of Satan, the cares of the World, the hardneſſe of their own hearts, and whatſoever elſe may hinder their profitable and ſaving hearing; that ſo Chriſt may be ſo formed in them, and live in them, that all

their

*their thoughts may be brought into captivity to the obedience of Chriſt, and their hearts eſtabliſhed in every good word and worke for ever.*

We judge this to be a convenient Order, in the ordinary Publique Prayers; yet ſo, as the Miniſter may deferre (as in prudence he ſhall thinke meet) ſome part of theſe Petitions, till after his Sermon, or offer up to God ſome of the Thankſgivings, hereafter appointed, in his Prayer before his Sermon.

## *Of the Preaching of the Word.*

PReaching of the Word, being the power of God unto Salvation, and one of the greateſt and moſt excellent Works belonging to the Miniſtry of the Goſpell, ſhould be ſo performed, that the Workeman need not bee aſhamed, but may ſave himſelf, and thoſe that heare him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is

in ſome good meaſure gifted for ſo weighty a ſervice, by his skill in the Originall Languages, and in ſuch Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole Body of Theology, but moſt of all in the holy Scriptures, having his ſenſes and heart exerciſed in them above the common ſort of Beleevers; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and ſtudying of the Word) he ought ſtill to ſeek by Prayer, and an humble heart, reſolving to admit and receive any truth not yet attained, when ever God ſhall make it known unto him. All which he is to make uſe of, and improve, in his private preparations, before hee deliver in publique what he hath provided.

Ordinarily, the ſubject of his Sermon is to be ſome Text of Scripture, holding forth ſome principle or head of Religion; or ſuitable to ſome ſpeciall occaſion emergent; or hee may goe on in ſome Chapter, Pſalme, or Booke of the holy Scripture, as hee ſhall ſee fit.

Let

Let the Introduction to his Text be briefe and perſpicuous, drawn from the Text it ſelf, or context, or ſome parallel place, or generall ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt be) let him give a briefe ſumme of it; if ſhort, a Paraphraſe thereof, if need be: In both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analyſing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Diviſion, nor to trouble their mindes with obſcure termes of Art.

In raiſing Doctrines from the Text, his care ought to be, Firſt, that the matter be the truth of God Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may diſcern how God teacheth it from thence. Thirdly, that he chiefly inſiſt upon thoſe Doctrines which are

principally intended, and make moſt for the edification of the hearers.

The Doctrine is to be expreſſed in plaine termes; or if any thing in it need explication, is to bee opened, and the conſequence alſo from the Text cleared. The parallel places of Scripture confirming the Doctrine are rather to be plaine and pertinent, then many, and (if need bee) ſomewhat inſiſted upon, and applyed to the purpoſe in hand.

The Arguments or Reaſons are to bee ſolid; and, as much as may bee, convincing. The illuſtrations of what kinde ſoever, ought to bee full of light, and ſuch as may convey the truth into the Hearers heart with ſpirituall delight.

If any Doubt, obvious from Scripture, Reaſon, or Prejudice of the Hearers, ſeem to ariſe, it is very requiſite to remove it, by reconciling the ſeeming differences, anſwering the reaſons, and diſcovering and taking away the cauſes of prejudice and miſtake. Otherwiſe, it is not fit to detain the hearers with propounding or anſwering vaine or wicked

wicked Cavils, which as they are endleſſe, ſo the propounding and anſwering of them doth more hinder then promote edification.

Hee is not to reſt in generall Doctrine, although never ſo much cleared and confirmed, but to bring it home to ſpeciall Vſe, by application to his hearers: Which albeit it prove a worke of great difficulty to himſelfe, requiring much prudence, zeale, and meditation and to the naturall and corrupt man will bee very unpleaſant; yet hee is to endeavour to perform it in ſuch a manner that his Auditors may feele the Word of God to be quick and powerfull, and a diſcerner of the thoughts and intents of the heart; and that if any unbeleever or ignorant perſon bee preſent, hee may have the ſecrets of his heart made manifeſt, and give glory to God.

In the Vſe of Inſtruction or information in the knowledge of ſome truth, which is a conſequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and o-

ther

ther places of Scripture, or from the nature of that Common place in Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: but if the people be in danger of an Errour, he is to confute it soundly, and endeavour to satisfie their judgements and consciences against all objections.

In Exhorting to Duties, he is, as he seeth cause, to teach also the meanes that helpe to the performance of them.

In Dehortation, Reprehension, and publique Admonition, (which require speciall wisedome) let him, as there shall be cause, not only discover the nature and greatnesse of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprized by it, together with the Remedies and best way to avoid it.

In applying Comfort, whether generall against all tentations, or particular against some speciall troubles or terrours, he is carefully

fully to anſwer ſuch objections, as a troubled heart and afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome Notes of tryall (which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the Signes cleerely grounded on the holy Scripture) whereby the Hearers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe duties to which he Exhorteth, or be guilty of the ſin Reprehended, and in danger of the Judgements Threatned, or are ſuch to whom the Conſolations propounded doe belong; that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their condition upon examination ſhall require.

And, as he needeth not alwayes to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make choice of ſuch Vſes, as, by his reſidence and converſing with his flock, he findeth moſt needfull and ſeaſonable: and, amongſt

these, such as may most draw their soules to Christ, the fountaine of light, holinesse and comfort.

This Method is not prescribed as necessary for every man, or upon every Text; but only recommended, as being found by experience to be very much blessed of God, and very helpfull for the peoples understandings and memories.

But the Servant of Christ, what ever his Method be, is to performe his whole Ministery;

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of mans wisdome, but in demonstration of the Spirit and of power, lest the Crosse of Christ should be made of none effect: abstaining also from an unprofitable use of unknowne Tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of Ecclesiasticall, or other humane Writers, ancient or modernie, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the people, not at his own gaine or glory: keeping nothing

nothing back which may promote thoſe holy ends, giving to every one his own portion, and bearing indifferent reſpect unto all, without neglecting the meaneſt, or ſparing the greateſt in their ſins.

4. Wiſely, framing all his Doctrines, Exhortations, and eſpecially his Reproofs, in ſuch a manner as may be moſt likely to prevaile, ſhewing all due reſpect to each mans perſon and place, and not mixing his own paſſion or bitterneſſe.

5. Gravely, as becometh the Word of God, ſhunning all ſuch geſture, voice and expreſſions as may occaſion the corruptions of men to deſpiſe him and his Miniſtry.

6. With loving affection, that the people may ſee all coming from his godly zeale, and hearty deſire to doe them good. And

7. As taught of God, and perſwaded in his own heart, that all that he teacheth, is the truth of Chriſt; and walking before his flock as an example to them in it; earneſtly, both in private and publique, recommending his labours to the bleſſing of God, and watchfully looking to himſelfe and the flock whereof the Lord hath

made him overseer. So shall the Doctrine of truth be preserved uncorrupt, many soules converted and built up, and himselfe receive manifold comforts of his labours even in this life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Ministers in a Congregation than one, and they of different gifts, each may more especially apply himselfe to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

## *Of Prayer after the Sermon.*

THe Sermon being ended, the Minister is; *To give thanks for the great Love of God in sending his Sonne Jesus Christ unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Gospell, and the rich and heavenly Blessings revealed therein; as name-*

*ly,*

ly, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antichristian Darknesse & Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; For the Covenant; and for many temporall blessings.

To pray for the continuance of the Gospell, and all Ordinances thereof, in their purity, power and liberty. To turne the chiefe and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart and bring forth fruit.

To pray for preparation for Death, and Judgement, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spi-

*rituall ſacrifice, through the merit and mediation of our great High-Prieſt and Saviour the Lord Jeſus Chriſt.*

And becauſe the Prayer which Chriſt taught his Diſciples, is not only a Patern of Prayer, but it ſelfe a moſt comprehenſive Prayer, we recommend it alſo to be uſed in the Prayers of the Church.

And whereas, at the Adminiſtration of the Sacraments, the holding Publique Faſts and dayes of Thankſgiving, and other ſpeciall occaſions, which may afford matter of ſpeciall Petitions and Thankſgivings; It is requiſite to expreſſe ſomewhat in our publike Prayers (as at this time, it is our duty to pray for a bleſſing upon the Aſſembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdome,) Every Miniſter is herein to apply himſelfe in his Prayer before, or after his Sermon to thoſe occaſions, but for the manner, he is left to his liberty as God ſhall direct and inable him, in piety and wiſdome to diſcharge his duty.

The Prayer ended, let a Pſalme be ſung, if with convenien-

convenience it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismisse the Congregation with a solemne Blessing.

# THE ADMINISTRATION OF THE SACRAMENTS.

## And first, Of Baptisme.

BAPTISME, As it is not unnecessarily to be delayed, so, is it not to be administred in any case by any private person, but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is it to be administred in private places, or privately, but in the place of Publique Worship, and in the face of the Congregation, where the

the people may moſt conveniently ſee and heare; and not in the places where Fonts in the time of Popery were unfitly and ſuperſtitiouſly placed.

The Childe to be Baptized, after notice given to the Miniſter the day before, is to be preſented by the Father, or (in caſe of his neceſſary abſence) by ſome Chriſtian friend in his place, profeſſing his earneſt deſire that the Childe may be Baptized.

Before Baptiſme, the Miniſter is to uſe ſome words of Inſtruction, touching the Inſtitution, Nature, Uſe and ends of this Sacrament: ſhewing,

*That it is Inſtituted by our Lord Jeſus Chriſt: That it is a ſeale of the Covenant of Grace, of our Ingraffing into Chriſt, and of our Union with him, of Remiſſion of Sins, Regeneration, Adoption, and Life eternall: That the Water in Baptiſme, repreſenteth and ſignifieth, both the bloud of Chriſt which taketh away all Guilt of Sinne, Originall and Actuall; and the*

the sanctifying virtue of the Spirit of Christ against the Dominion of Sin, and the Corruption of our sinfull Nature; That Baptizing, or sprinckling & washing with water signifieth the cleansing from sin by the Blood, and for the Merit of Christ, together with the Mortification of sin, and rising from sin to Newnesse of life, by virtue of the Death and Resurrection of Christ: That the Promise is made to Beleevers and their seed, and that the seed and posterity of the faithfull, born within the Church, have by their birth, interest in the Covenant, and right to the Seale of it, and to the outward Priviledges of the Church, under the Gospell, no lesse then the Children of Abraham in the time of the Old Testament: the Covenant of Grace, for substance, being the same; and the Grace of God and the consolation

of Beleevers, more plentifull then before: That the Sonne of God admitted little children into his presence, imbracing and blessing them, saying, For of such is the Kingdome of God: That children by Baptisme are solemnly received into the bosome of the visible Church, distinguished from the world, and them that are without, and united with Beleevers; and that all who are baptized in the Name of Christ, doe renounce, and by their Baptisme are bound to fight against the Devill, the World and the Flesh: That they are Christians, and fœderally holy before Baptisme, and therefore are they Baptized: That the inward Grace and vertue of Baptisme is not tyed to that very moment of time wherein it is administred, and that the fruit and power thereof reacheth to the whole course of our life; and that outward

Baptisme

*Baptiſme is not ſo neceſſary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they doe not contemne or neglect the Ordinance of Chriſt when and where it may be had.*

In theſe or the like Inſtructions, the Miniſter is to uſe his own liberty, and godly wiſdome, as the Ignorance or Errours in the Doctrine of Baptiſme, and the Edification of the people ſhall require.

He is alſo to admoniſh all that are preſent;

*To looke back to their Baptiſme; to repent of their ſins againſt their Covenant with God; to ſtirre up their faith; to improve and make the right uſe of their Baptiſme; and of the Covenant ſealed thereby betwixt God and their ſoules.*

He is to exhort the Parent;

*To conſider the great mercy of God to him and his child; To bring up the child in*

*the knowledge of the grounds of the Christian Religion, and in the nurture and admonition of the Lord: and to let him know the danger of Gods wrath to himselfe and child, if he be negligent. Requiring his solemne promise for the performance of his duty.*

This being done, Prayer is also to be joyned with the word of Instruction, for sanctifying the water to this spirituall use, and the Minister is to pray to this or the like effect.

*That the Lord who hath not left us as strangers without the Covenant of Promise, but called us to the priviledges of his Ordinances: would graciously vouchsafe to sanctifie and blesse his owne Ordinance of Baptisme at this time. That he would joyne the inward Baptisme of his Spirit with the outward Baptisme of water: make this Baptisme to the Infant a Seale of*

*Adoption, Remiſſion of Sin, Regeneration, and Eternall Life, and of all other Promiſes of the Covenant of Grace: That the Child may be planted into the likeneſſe of the Death and Reſurrection of Chriſt; and that the body of ſin being deſtroyed in him, he may ſerve God in newneſſe of life all his dayes.*

Then the Miniſter is to demand the Name of the Child, which being told him, he is to ſay (calling the Child by his Name)

*I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghoſt.*

As he pronounceth theſe words, he is to Baptize the Child with water: which, for the manner of doing it, is not only lawfull, but ſufficient and moſt expedient to be, by powring or ſprinkling of the water on the face of the Child, without adding any other Ceremony.

This done, he is to give thanks and pray to this or the like purpoſe;

*Acknowledging with all thankefulneſſe, that the Lord is true and faithfull in keeping Covenant and Mercy; That hee is good and gracious, not onely in that hee numbreth us among his Saints, but is pleaſed alſo to beſtow upon our children this ſingular token and badge of his love in Chriſt: That in his truth and ſpeciall providence, hee daily bringeth ſome into the boſome of his Church, to bee partakers of his ineſtimable benefits, purchaſed by the blood of his dear Son, for the continuance and increaſe of his Church.*

*And praying, That the Lord would ſtill continue, and daily confirm more and more this his unſpeakable favour: That hee would receive the Infant now baptized, and ſolemnly entred into the houſehold of Faith, into his Fatherly tuition*

*and*

*and defence, and remember him with the favour that hee ſheweth to his people; That if hee ſhall bee taken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; and if hee live, and attain the years of diſcretion, that the Lord would ſo teach him by his word and ſpirit, and make his Baptiſme effectuall to him, and ſo uphold him by his Divine power and grace, that by faith he may prevail againſt the devil, the world, and the fleſh, till in the end he obtain a full and finall victory, and ſo bee kept by the power of God through faith unto ſalvation, through Jeſus Chriſt our Lord.*

¶ OF

## ¶ Of the celebration of the Communion, or Sacrament of *the* LORDS *Supper.*

THe Communion, or Supper of the Lord is frequently to be celebrated: but how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall bee administred, wee judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof

thereof: and that either then, or on ſome day of that weeke, ſomething concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent uſe of all meanes ſanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feaſt.

When the day is come for adminiſtration, the Miniſter having ended his Sermon and Prayer, ſhall make a ſhort exhortation,

*Expreſſing the ineſtimable benefit we have by this Sacrament; together with the ends and uſe thereof: ſetting forth the great neceſſity of having our comforts and ſtrength renewed thereby in this our Pilgrimage and warfare: How neceſſary it is that wee come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirſting ſoules after Chriſt and his benefits: How great the danger, to eat and drink unworthily.*

*Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, That hee that eateth and drinketh unworthily, eateth and drinketh judgement unto himselfe: And on the other part, hee is in especiall manner to invite and encourage all that labour under the sense of the burden of their sins, and feare of wrath, and desire to reach out unto a greater progresse in Grace then yet they can attain unto, to come to the Lords Table; assuring them, in the same Name, of ease, refreshing and strength to their weak and wearied souls.*

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed, that the

the Communicants may orderly ſit about it, or at it, the Miniſter is to begin the action with ſanctifying and bleſſing the elements of Bread and Wine ſet before him (the Bread in comely and convenient veſſels, ſo prepared, that being broken by him, and given, it may be diſtributed amongſt the Communicants: The Wine alſo in large Cups;) having firſt in a few words ſhewed, That thoſe elements, otherwiſe common, are now ſet apart and ſanctified to this holy uſe, by the word of Inſtitution and Prayer.

Let the words of Inſtitution be read out of the Evangeliſts, or out of the firſt Epiſtle of the Apoſtle *Paul* to the Corinthians. Chap. 11. verſe 23. *I have received of the Lord, &c.* to the 27. verſe, which the Miniſter may, when hee ſeeth requiſite, explaine and apply.

Let the Prayer, Thankſgiving, or Bleſſing of the Bread and Wine, be to this effect;

*WIth humble and hearty acknowledgement of the greatneſſe of our miſery, from which neither man nor An-*

gel was able to deliver us, and of our great unworthinesse of the least of all Gods mercies; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God by which we are delivered; and for all meanes of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which, notwithstanding the deniall of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other name under Heaven, by which wee can be saved, but the Name of Jesus Christ, by whom alone wee receive liberty and life, have accesse to the throne of Grace, are admitted

*ted to eat and drink at his own Table, and are ſealed up by his Spirit to an aſſurance of happineſſe and everlaſting life.*

*Earneſtly to pray to God, the Father of all mercies, and God of all conſolation, to vouchafe his gracious preſence, and the effectuall working of his Spirit in us, and ſo to ſanctifie theſe Elements both of Bread and Wine, and to bleſſe his own Ordinance, that wee may receive by Faith the Body and Blood of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may bee one with us, and wee with him, that he may live in us, and wee in him, and to him, who hath loved us, and given himſelfe for us.*

All which he is to endeavour to performe with ſuitable affections anſwerable to ſuch an holy Action, and to ſtir up the like in the people.

The Elements being now ſanctified by

the Word and Prayer, the Miniſter, being at the Table, is to take the Bread in his hand, and ſay, in theſe expreſſions (or other the like, uſed by Chriſt, or his Apoſtle upon this occaſion:)

*According to the holy Inſtitution, command and example of our bleſſed Saviour Jeſus Chriſt, I take this Bread, and having given thanks, I break it, and give it unto you* (There the Miniſter, who is alſo himſelfe to communicate, is to breake the Bread, and give it to the Communicants:) *Take yee, eat yee, This is the Body of Chriſt which is broken for you, Do this in remembrance of him.*

In like manner the Miniſter is to take the Cup, and ſay in theſe expreſſions (or other the like, uſed by Chriſt, or the Apoſtle upon the ſame occaſion;)

*According to the Inſtitution, command, and example of our Lord Jeſus Chriſt, I take this Cup, and give it unto you*

(Here

(Here hee giveth it to the Communicants,) *This Cup is the new Teſtament in the Blood of Chriſt, which is ſhed for the remiſſion of the ſins of many; Drink ye all of it.*

After all have communicated, the Miniſter may, in a few words, put them in mind

*Of the grace of God, in Jeſus Chriſt held forth in this Sacrament, and exhort them to walk worthy of it.*

The Miniſter is to give ſolemn thanks to God,

*For his rich mercy, and invaluable goodneſſe vouchſafed to them in that Sacrament, and to entreat for pardon for the defects of the whole ſervice, and for the gracious aſſiſtance of his good Spirit, whereby they may bee enabled to walk in the ſtrength of that Grace, as becometh thoſe who have received ſo great pledges of ſalvation.*

The Collection for the poore is ſo to be ordered,

ordered, that no part of the Publique worſhip be thereby hindred.

## *Of the Sanctification of the Lords Day.*

THe Lords day ought to be ſo remembred before hand, as that all worldly buſineſſe of our ordinary Callings may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Chriſtian Sabbath. To which end it is requiſite, that there be a holy ceſſation, or reſting all the *Day*, from all unneceſſary labours, & an abſtaining, not onely from all ſports and paſtimes, but alſo from all wordly words and thoughts.

That the Diet on that *Day* bee ſo ordered, as that neither ſervants be unneceſſarily detained from the publique worſhip of God, nor any other perſons hindred from the ſanctifying that Day.

That

That there be private preparation of every person and family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministery, and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his publique Ordinances.

That all the people meet so timely for publique Worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyne together in all parts of the publique Worship; and not depart till after the Blessing.

That what time is vacant, between, or after the solemne meetings of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons; (especially, by calling their families to an account of what they have heard,) and catechizing of them, holy conferences, Prayer for a blessing upon the Publique Ordinances, singing of Psalmes, visiting the sick, relieving the poore, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

The

# The Solemnization of Marriage.

ALthough Marriage be no ſacrament, nor peculiar to the Church of God, but common to mankind, and of Publique intereſt in every Commonwealth; yet becauſe ſuch as marry are to marry in the Lord, and have ſpeciall need of Inſtruction, Direction, and Exhortation, from the Word of God at their entring into ſuch a new condition, and of the bleſſing of God upon them therein; we judge it expedient, that marriage be ſolemnized by a lawfull Miniſter of the Word, that he may accordingly counſell them, and pray for a bleſſing upon them.

Matriage is to be betwixt one man and one woman onely, and they, ſuch as are not within the degrees of Conſanguinity or Affinity prohibited by the Word of God. And the parties are to be of years of diſcretion, fit to make their own choice, or upon good grounds, to give their mutuall conſent.

Before

Before the ſolemnizing of Marriage between any Perſons, their purpoſe of Marriage ſhall be publiſhed by the Miniſter three ſeverall Sabbath dayes in the Congregation, at the place or places of their moſt uſuall and conſtant abode reſpectively. And of this Publication, the Miniſter, who is to joyne them in marriage, ſhall have ſufficient Teſtimony, before he proceed to ſolemnize the marriage.

Before that Publication of ſuch their purpoſe (if the parties be under age) the conſent of the Parents, or others, under whoſe power they are (in caſe the Parents be dead) is to bee made known to the Church Officers of that Congregation, to be Recorded.

The like is to be obſerved in the proceedings of all others, although of age, whoſe Parents are living, for their firſt marriage. And in after marriages of either of thoſe parties, they ſhall be exhorted not to contract marriage, without firſt acquainting their Parents with it, (if with conveniency it may be done) endevouring to obtaine their conſent.

Parents ought not to force their children to marry without their free conſent, nor deny

their own consent without just cause.

After the purpose or contract of marriage hath beene thus published, the marriage is not to be long deferred. Therefore, the Minister, having had convenient warning, and nothing being objected to hinder it, is publiquely to solemnize it in the place appointed by Authority for publique Worship, before a competent number of credible witnesses, at some convenient houre of the day, at any time of the year, except on a day of Publique humiliation. And we advise that it be not on the Lords Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect:

*Acknowledging our sins whereby wee have made our selves lesse then the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweetens every Relation) to bee their*

*Portion, and to owne and accept them in Christ, who are now to be joyned in the honourable Estate of Marriage, the Covenant of their God: and that as hee hath brought them together by his Providence, hee would sanctifie them by his Spirit, giving them a new frame of heart fit for their new-estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergoe the cares, and resist the temptations which accompany that condition, as becommeth Christians.*

The Prayer being ended, it is convenient that the Minister doe briefly declare unto them out of the Scripture,

*The Institution, Use, and ends of marriage, with the Conjugall duties which in all faithfulnesse they are to perform each to other, exhorting them to study the holy*

*Word of God, that they may learn to live by faith, and to be content in the midst of all marriage cares and troubles, sanctifying Gods name in a thankefull, sober, and holy use of all Conjugall comforts, praying much with, and for, one another, watching over, and provoking each other to love and good works, and to live together as the heires of the Grace of life.*

After solemn charging of the persons to be married, before the Great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause, by præcontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause first, the man to take the woman by the right hand, saying these words.

**I N.** *doe take thee* **N.** *to bee my married*

*ried wife, and doe, in the preſence of God, and before this Congregation, promiſe and covenant to be a loving and faithfull husband unto thee, untill God ſhall ſeparate us by death.*

Then the woman ſhall take the man by his right hand, and ſay theſe words,

*I* N. *doe take the* N. *to bee my married husband, and I doe, in the preſence of God, and before this Congregation, promiſe and covenant to bee a loving, faithfull, and obedient wife unto thee, untill God ſhall ſeparate us by death.*

Then, without any further Ceremony, the Miniſter ſhall, in the face of the Congregation, pronounce them to bee husband and wife, according to Gods Ordinance; and ſo conclude the action with Prayer to this effect,

*That*

*That the Lord would bee pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.*

A Register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusall of all whom it may concern.

## Concerning Visitation of the Sicke.

IT is the duty of the Minister not onely to teach the People committed to his charge, in publique, but privatly & particularly to admonish, exhort, reproove & cõfort them

them, upon all ſeaſonable occaſions, ſo far as his time, ſtrength, and perſonall ſafety will permit.

He is to admoniſh them, in time of health to prepare for death, and for that purpoſe they are often to confer with their Miniſter about the eſtate of their ſouls: and, in times of ſickneſſe to deſire his advice and help, timely and ſeaſonably, before their ſtrength and underſtanding faile them.

Times of Sickneſſe and affliction are ſpeciall opportunities put into his hand by God, to miniſter a word in ſeaſon to weary ſouls: becauſe then the Conſciences of men are, or ſhould be more awakened to bethink themſelves of their Spirituall eſtates for Eternity, and Satan alſo takes advantage then, to load them more with ſore and heavy temptations: Therefore the Miniſter being ſent for, and repairing to the ſick, is to apply himſelf with all tenderneſſe and love, to adminiſter ſome Spirituall good to his ſoul, to this effect.

He may, from the conſideration of the preſent ſickneſſe, inſtruct him out of Scripture, that diſeaſes come not by chance, or by diſtem-

pers of body only, but by the wiſe and orderly guidance of the good hand of God to every particular perſon ſmitten by them. And that whether it be laid upon him out of diſpleaſure for ſinne, for his correction and amendment, or for Triall, and exerciſe of his graces, or for other ſpeciall and excellent ends, all his ſuffrings ſhall turn to his profit, and work together for his good, if he ſincerely labour to make a ſanctified uſe of Gods Viſitation, neither deſpiſing his chaſtening, nor waxing weary of his correction.

If he ſuſpect him of ignorance, he ſhall examine him in the Principles of Religion, eſpecially touching Repentance and Faith; and, as he ſeeth cauſe, inſtruct him in the nature, uſe, excellency, and neceſsitie of thoſe graces; as alſo touching the Covenant of Grace, and Chriſt the Son of God, the Mediator of it, and concerning Remiſsion of ſins by faith in him.

He ſhall exhort the ſick perſon to examine himſelf, to ſearch and try his former wayes, and his eſtate towards God.

And if the ſick perſon ſhall declare any

ſcruple,

ſcruple, doubt or temptation, that are upon him, inſtructions and reſolutions ſhall be given to ſatisfie and ſettle him.

If it appear that he hath not a due ſence of his ſins, endeavours ought to be uſed to convince him of his ſins, of the guilt and deſert of them; of the filth and pollution, which the ſoul contracts by them, and of the curſe of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting ſalvation at any time offered, to awaken his Conſcience, and rowze him out of a ſtupid and ſecure condition, to apprehend the Juſtice and wrath of God, before whom none can ſtand, but he that being loſt in himſelf, layeth hold upon Chriſt by Faith.

If he have endeavoured to walk in the wayes of holineſſe, and to ſerve God in uprightneſſe, although not without many failings and infirmities; or if his ſpirit be broken with the ſenſe of ſin, or caſt down through want of the ſence of Gods favour, then it will be fit to raiſe him up, by ſetting before him

the freeneſſe and fulneſſe of Gods grace, the ſufficiency of righteouſneſſe in Chriſt, the gracious offers in the Goſpel, that all who repent and believe with all their heart in Gods mercy through Chriſt, renouncing their own righteouſnes, ſhall have life and ſalvation in him. It may be alſo uſefull to ſhew him, that death hath in it no Spirituall evill to be feared by thoſe that are in Chriſt, becauſe ſin the ſting of death is taken away by Chriſt, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himſelf entred into glory, to prepare a place for His people: So that neither life nor death ſhall be able to ſeparate them from Gods love in Chriſt, in whom ſuch are ſure, though now they muſt be laid in the duſt, to obtain a joyfull and glorious Reſurrection to eternall life.

Advice alſo may be given, as to beware of an ill grounded perſwaſion on mercy, or on the goodneſſe of his condition for heaven, ſo to diſclaime all merit in himſelf, and to caſt himſelf wholly upon God for mercy in the ſole Merits and Mediation of Jeſus Chriſt,

who hath engaged himſelf never to caſt off them, who in truth and ſincerity come unto him. Care alſo muſt be taken that the ſick perſon be not caſt down into deſpaire by ſuch a ſevere repreſentation of the wrath of God due to him for his ſins, as is not mollified by a ſeaſonable propounding of Chriſt and his merit for a door of hope to every penitent Believer.

When the ſick perſon is beſt compoſed, may be leaſt diſturbed, and other neceſſary offices about him leaſt hindred, the Miniſter, if deſired, ſhall pray with him, and for him to this effect;

*Confeſsing and bewailing of ſin Original and Actual, the miſerable condition of all by nature, as being Children of Wrath and under the Curſe, acknowledging that all Diſeaſes, Sickneſſes, Death, and Hell it ſelf, are the proper iſſues and effects thereof: Imploring Gods mercy for the ſick perſon through the Blood of Chriſt,*

*Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against Temptations, to take off his heart from the world, to sanctify his present visitation, to furnish him with patience and strength to beare it, and to give him perseverance in Faith to the end.*

*That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctify all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faith-*

*faithfull remembrance, and diligent obſerving of ſuch vows and promiſes of holineſſe and obedience, as men are apt to make in times of ſickneſſe, that he may glorifie God in the remaining part of his life.*

*And if God have determined to finiſh his dayes by the preſent Viſitation, he may finde ſuch Evidence of the Pardon of all his ſins, of his intereſt in Chriſt, and Eternall life by Chriſt, as may cauſe his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, caſt himſelf wholly upon Chriſt without doubting, deſire to be diſſolved and to be with Chriſt, and ſo receive the end of his Faith, the Salvation of his Soule, through the only merits and interceſſion of the Lord Jeſus Chriſt,*

*our*

*our alone Saviour and All-sufficient Redeemer.*

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sickness, death, and judgement, and all the dayes of their appointed time so to wait untill their change come, that when Christ, who is our life, shall appear, they may appear with him in glory.

CON-

# CONCERNING BURIALL of the Dead.

WHen any perſon departeth this life, let the dead body, upon the day of Buriall, be decently attended from the houſe to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And becauſe the cuſtomes of kneeling down, and praying by, or towards the dead Corps, and other ſuch uſages, in the place where it lies, before it be carried to Buriall, are Superſtitious: and for that, praying, reading, and ſinging both in going to, and at the Grave, have been groſly abuſed, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all ſuch things be laid aſide.

Howbeit, we judge it very convenient, that

the Chriſtian friends which accompany the dead body to the place appointed for publique Buriall, doe apply themſelves to meditations, and conferences ſuitable to the occaſion: and, that the Miniſter, as upon other occaſions, ſo at this time, if he be preſent, may put them in remembrance of their Duty.

That this ſhall not extend to deny any civill reſpects or differences at the Buriall, ſuitable to the ranke and condition of the party deceaſed whiles he was living.

## Concerning Publique Solemne Faſting.

WHen ſome great and notable Judgements are either inflicted upon a People, or apparently imminent, or by ſome extraordinary provocations notoriouſly deſerved, as alſo, when ſome ſpeciall bleſsing is to bee ſought and obtained

obtained, Publique ſolemne Faſting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or people.

A Religious Faſt requires totall abſtinence, not only from all food (unleſſe bodily weakneſſe doe manifeſtly diſable from holding out till the Faſt be ended, in which caſe ſomewhat may be taken, yet very ſparingly, to ſupport nature when ready to faint;) but alſo from all worldly labour, diſcourſes and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and ſuch like, during the Faſt; and much more, from what ever is, in the nature, or uſe, ſcandalous and offenſive; as, gariſh attire, laſcivious habits and geſtures, and other vanities of either ſexe, which we recommend to all Miniſters in their places, diligently & zealouſly to reproove, as at other times, ſo eſpecially at a Faſt, without reſpect of perſons, as there ſhall be occaſion.

Before the Publique meeting, each Family, and perſon apart, are privately to uſe all religious care to prepare their hearts to ſuch a ſolemne work; and, to be early at the Congregation.

So large a portion of the Day, as conveniently may be, is to be ſpent in Publique Reading, and Preaching of the Word, with ſinging of Pſalmes fit to quicken affections ſuitable to ſuch a Duty; but eſpecially in Prayer, to this or the like effect.

*Giving Glory to the Great Majeſty of God, the Creator, Preſerver, and Supreame Ruler of all the World, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, eſpecially to the Church and Nation, the more effectually to ſoften, and abaſe our hearts before him. Humbly confeſsing of ſins of all ſorts, with their ſeverall aggravations: juſtifying Gods righteous Judgements, as being farre leſſe then our ſins doe deſerve; yet humbly and earneſtly imploring his mercy and grace for our ſelves,*

*ſelves, the Church, and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according as the preſent exigent requireth) with more ſpeciall importunity and inlargement then at other times. Applying by faith, the Promiſes and Goodneſſe of God, for Pardon, help, and deliverance from the Evils felt, feared, or deſerved; and for obtaining the bleſsings which we need and expect; together with a giving up of our ſelves wholly and for ever unto the Lord.*

In all theſe, the Miniſters, who are the mouthes of the people unto God, ought ſo to ſpeak from their hearts upon ſerious and through premeditation of them, that both themſelves and their people may be much affected, and even melted thereby; eſpecially with ſorrow for their ſins, that it may be in-

deed a Day of deepe humiliation and afflicting of the ſoul.

Speciall choice is to be made of ſuch Scriptures to be read, and of ſuch Texts for Preaching, as may beſt work the hearts of the hearers to the ſpeciall buſineſſe of the day, and moſt diſpoſe them to humiliation and repentance, inſiſting moſt on thoſe particulars, which each Miniſters obſervation and experience tels him are moſt conducing to the edification, and reformation of that Congregation to which he preacheth.

Before the cloſe of the Publique Duties, the Miniſter is, in his own, and the peoples names, to engage his and their hearts to be the Lords, with profeſſed purpoſe and reſolution to reform what ever is amiſſe among them, and more particularly ſuch ſins as they have been more remarkably guilty of; and, to draw neerer unto God, and to walk more cloſely and faithfully with him in new obedience, then ever before.

He is alſo to admoniſh the people with all importunity, that the work of that day doth not end with the Publique duties of it, but that they

they are ſo to improove the remainder of the day, and of their whole life, in reinforcing upon themſelves and their families in private, all thoſe godly affections and reſolutions which they profeſſed in Publique, as that they may be ſetled in their hearts for ever, and themſelves may more ſenſibly finde that God hath ſmelt a ſweet ſavour in Chriſt from their performances, and is pacified towards them, by anſwers of Grace, in pardoning of ſin, in removing of Judgements, in averting or preventing of plagues, and in conferring of bleſsings ſuitable to the conditions and prayers of his people, by Jeſus Chriſt.

Beſide ſolemne and Generall Faſts injoyned by Authority, we judge, that at other times, Congregations may keepe dayes of Faſting, as Divine Providence ſhall adminiſter unto them ſpeciall occaſions. And alſo that Families may doe the ſame, ſo it be not on dayes wherein the Congregation to which they doe belong, is to meet for faſting, or other publique Duties of Worſhip.

Concer-

# Concerning the Obſervation of Dayes of Publique *Thankeſgiving.*

WHen any ſuch Day is to be kept, let notice be given of it, and of the occaſion thereof, ſome convenient time before, that the people may the better prepare themſelves thereunto.

The Day being come, and the Congregation (after private preparations) being aſſembled, the Miniſter is to begin with a word of Exhortation to ſtir up the people to the Duty for which they are met, and with a ſhort prayer for Gods aſsiſtance and bleſsing (as at other Conventions for Publique Worſhip) according to the particular occaſion of their meeting.

Let him then make ſome pithy nartation of the Deliverance obtained, or Mercy received, or of whatever hath occaſioned that aſſembling of the Congregation, that all may better underſtand

ſtand it, or be minded of it, and more affected with it.

And becauſe ſinging of Pſalmes is of all other the moſt proper Ordinance for expreſsing of Joy and Thankſgiving, let ſome pertinent Pſalme or Pſalmes be ſung for that purpoſe, before or after the reading of ſome portion of the Word ſuitable to the preſent buſineſſe.

Then let the Miniſter who is to preach, proceed to further Exhortation and Prayer before his Sermon, with ſpeciall reference to the preſent work: after which let him preach upon ſome Text of Scripture pertinent to the occaſion.

The Sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the neceſsities of the Church, King, and State, (if before the Sermon they were omitted) but inlarge himſelf in due and ſolemn Thankſgiving for former mercies and deliverances, but more eſpecially for that which at the preſent calls them together to give thanks: with humble petition for the continuance and renewing of Gods wonted mercies, as need ſhall be, and for ſanctifying grace

to make a right use thereof. And so, having sung another Psalme suitable to the mercy, let him dismisse the Congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Minister (before their dismission) is solemnly to admonish them, to beware of all excesse and riot, tending to gluttony or drunkennesse, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall, but spirituall, which may make Gods praise to be glorious, and themselves humble and sober; and that both their feeding and rejoycing may render them more cheerfull and inlarged further to celebrate his Praises in the midst of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation shall be againe assembled, the like course in praying, reading, preaching, singing of Psalmes, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the publique meetings

that day, a Collection is to be made for the poore (and in the like manner upon the Day of Publique Humiliation) that their loynes may bleſſe us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to ſpend the reſidue of that Day in holy duties, and teſtifications of Chriſtian love and charitie one towards another, and of rejoycing more and more in the Lord; as becommeth thoſe who make the joy of the Lord their ſtrength.

# OF SINGING OF PSALMES.

IT is the duty of Chriſtians to praiſe God publiquely by ſinging of Pſalmes together in the Congregation, and alſo privately in the Family.

In ſinging of Pſalmes, the voice is to be tunably and gravely ordered: but the chief care

muſt be, to ſing with underſtanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyne herein, every one that can reade is to have a Pſalme book, and all others not diſabled by age, or otherwiſe, are to be exhorted to learn to reade. But for the preſent, where many in the Congregation cannot read, it is convenient that the Miniſter, or ſome other fit perſon appointed by him and the other Ruling Officers, do reade the Pſalme, line by line, before the ſinging thereof.

## *An Appendix touching Dayes and Places for Publique worſhip.*

THere is no Day commanded in Scripture to be kept holy under the Goſpell, but the Lords day, which is the Chriſtian Sabbath.

Feſtivall daies, vulgarly called Holy daies, having no warrant in the word of God, are not to be continued.

Nevertheleſſe it is lawfull and neceſſary upon ſpeciall emergent occaſions, to ſeparate a day or dayes for Publique Faſting or Thankſgiving, as the ſeverall eminent and extraordinarie diſpenſations of Gods providence ſhall adminiſter cauſe and opportunitie to his people.

As no place is capable of any holineſſe under pretence of whatſoever De-

dication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawfull or inconvenient for Christians to meet together therein for the publique worship of God. And therefore we hold it requisite that the places of publique assembling for worship among us, should be continued and imployed to that use.

*FINIS.*

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